



SAWT AL-HIND

The

VOICE OF HIND 11

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with **ISLAM**
democracy



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An unsheathed sword against the idolaters

Allah, the Blessed and Exalted said about Ibrahim (alihi salam), **"He said: "Nay, your Lord is the Lord of the heavens and the earth, who created them and to them I am one of the witnesses. And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs." So, he (Ibrahim) broke them to pieces, (all) except the biggest of them, that they might turn to it."** (21: 56,57,58).

The difference between Muslims and the corrupt and deviant Jews and Christians is that Muslims are not ashamed of abiding by the rules sent down from their Lord regarding war and the enforcement of the Divine law. We Muslims do not regret the killing and enslaving the people from the lands we invaded and fought. This has been through and without some "politically correct" need to apologize years later.

The Brahmins (Hindus) of Kashmir for example were forcefully brought to submit before the rule of Allah and were made to give up their pagan rituals and ways during the times when the divine law was implemented by the famous ruler Sultan Sikandar, known for his crucial role of eradicating Hinduism from the land of Kashmir and making it a Hindu-free land from a Hindu majority state. Thus, it would be surprising to the most of the readers to know that the valley of Kashmir was once the Darul Islam-the Land of Islam where Shariah is established. Sultan Sikandar inflicted complete destruction up on the thousands of pagan temples present all over the lands of Kashmir, this earned him his famous title- Butshikan (The Idol Breaker or the iconoclast. It should be noted that some of the orientalist attribute

the negative connotations to the title given to Sultan Sikander). And if they would stubbornly decline then the flashing sword would compel them to change the mind. The result of this successful methodology adopted by the Sultan is clear as mid-day sun that Kashmir which had once been among the important centres of Hinduism is a Muslim majority state right now.

Sikandar Butshikan-the Idol Breaker assumed the throne as Sultan of Kashmir by the wise council of his mother in 796 Hijrah (1389-1413 C.E approx.). A man of strong character, Sultan Sikandar made his presence felt. Owing to his capacity and command, all of his officials were obedient and dutiful. Sultan Sikandar is most known among the other Sultans for his enormous army, which he throughout his entire life engaged in jihad in the path of Allah and in Dawah towards Islam. Thus, Sharia was enforced in Kashmir during his blessed reign. Sultan Sikandar abolished all the non-Islamic taxes and taxed his subjects according to the just rulings of Shariah.

Initially, as a ruler, Sultan Sikandar faced many challenges, both internally from his family as well as externally. But he overcame all the enemy plots and ploys through his wisdom. After he annexed back Tibet and the surrounding areas from his treacherous minister Rai Madrai, the tales of this brave, just and generous ruler reached far and wide and attracted scholars and intellectuals from regions known for intellectualism and Islamic knowledge like Iraq and Khorasan. This immigration of Islamic scholars turned Kashmir identical to Muslim cities like Baghdad and Kandahar.

One of the many scholars who arrived here in the Valley of Kashmir during that period was Mir Muhammad Hamadani, the truthful successor of Amir Kabir Mir Sayid Ali Hamadani who was accompanied by his 300 comrades. The favourable atmosphere of knowledge and learning prevalent at the time compelled Mir Muhammad Hamadani to prolong his stay (22 years) in the valley of Kashmir and was served whole heartedly with utmost hospitality by Sultan Sikandar who himself choose to become his student. It was under the influence of Mir Muhammad Hamadani that Sultan found in himself a great change and got serious in implementing the religion of Allah. Moreover, Sultan Sikandar also provided him with lodging at Nowhatta in a spacious house. In addition to this, on his command a number of Khanqahas (schools, learning centres) were setup in the different parts of the valley of Kashmir in order to spread the teachings of Islam and to teach the newly reverted Muslims the religion of Allah. Khanqah-e-muala was set up in the middle of the city (Srinagar Jammu and Kashmir), Khanqah-e-wala in Watchi (Pulwama), Khanqah-e-Aala in Tral and Khanqah-e-Kabrivya in Mattan (Anantnag Kashmir). Mir Muhammad Hamadani was allocated special funds for running the affairs of these centres of learning and knowledge. Influenced by the teachings of Islam Sultan Sikandar's minister Seah Bhat reverted to Islam along with his family and relatives. Seah Bhat's name was changed to Malik Saif-u-Din and got married to Sultan's daughter Bariya. Malik Saifudin the neo-revert then onwards became a sincere and well practising Muslim. He unleashed the slicing sword against the filthy Hindus and played a vital role in their annihilation. The atmosphere created by presence of a just ruler and acclaimed scholar attracted more and more seekers of knowledge to the valley who were warmly welcomed and hosted. The mention worthy here is that the Khanqaha's were established only to propagate the Tawheed of Allah almighty and disavow Taghut in all of its forms and to spread the Islamic knowledge among the common people. The fact is evident from the architectural design of these Khanqahas that they were solely built to provide the accommodations to the students and to act as a learning centres and prayer halls as well.



Furthermore, Sultan Sikandar's subjects consisted mostly of Hindus, the Hindu's were now dealt according to the shariah rulings and a complete destruction was afflicted on all the temples and idols which were present in abundance emulating the Sunnah of Ibrahim alahi salam and the righteous Salaf. For, as soon as Allah ta'ala grants His muwahid slave

victory in an area, city or town, the callers to Allah rush to remove the blatant appearances of evil to prevent anything from leading the people to Shirk and to defend the Tawheed and its peoples.

On the authority of Abul-Hayaj Al-Asadi, he said that Ali (Radiallahuanhu) said to him, **"Should I not send you on a mission that I was sent on by Allah's Messenger? It is that you do not leave a single statue except after defacing it, nor do you leave a single grave except after flattening it"**

Ibnul Qayyim rahimahullah said **"It is not permissible to leave alone the place of shirk and tawageet once the ability to destroy them is achieved, even for one day. For they are the symbols of shirk and kufr, and from the greatest of evils. So, it is not permissible at all to allow them once the ability to remove them is achieved"**



Historians narrate that these temples and idols were prices of great craftsmanship and were so huge that they left the minds astonished. Sultan began the work of demolition with Martand Shor temple built by Raja Ram Dev at Mattan (Anantnag). The demolition work continued for an entire year but due to the enormous size of temple they were unable to destroy it completely and instead removed some stones from its base and it's highly decorated and precious interiors were set ablaze and the fencing of the premises was completely uprooted. In the similar way the temples of Bijbehara (Anantnag Kashmir) numbering more than three hundred were completely demolished including the famous temple of Vizya Aisheri. Historians have documented that huge flames surfaced during the demolition, Hindus Viewed it as a miracle (work, doing) of their fallen deities but Sultan Viewed it as a satanic doing and remained firm on his task of demolition. The stones from this temple were used in the construction of the Jamia Masjid Bijbehara. Bajai Shor temple was also completely demolished by the sultan on which the demolition work was initiated by Sultan Shahab-u-din and in its place a building was erected for the lodging of the students of Muhammad Qureshi. Likewise, the temples, Parhasa Keshwa and Mukta Keshwa were plundered by the Sultan and the stones from these temples were used to build river banks. At the site of Kali Shri temple, plundered by Sultan Qutub-u-din, Sultan Sikandar Constructed Khanqah-e-mola (Srinagar).

The remains of the temples of Maha Aisheri and Tara Matt located adjacent to the palace of Sultan Sikandar were

used to build the famous Masjid-Jamia Masjid Srinagar at the centre of the city. Thus, the foundation was laid to the bastion of Islam which would act as the centre for defending the Muslims and resisting the aggression of the disbelievers for the centuries to come. Thus, Jamia Masjid Srinagar, was build as a symbol of Jihad and of disassociation from shirk and its people. But unfortunately, it is being used by some deviant groups for achieving their secular and nationalistic goals. Therefore, one should be aware of these deceivers who speak in the name of parties and the so-called Islamic groups, and they urge people to take part in the evil rituals of democracy and secularism. If they were sincere, their concern should have been to devote themselves to the religion of Allah the Exalted and to disassociate themselves from the regimes of Pakistan and India and they should incite the people to Jihad against the urine drinking Hindus and apostate regimes in the subcontinent.



Meanwhile, Sultan Sikandar, now a changed person under the influence of the Islamic scholars-the likes of Mir Muhammed Hamdani, turned strict towards the pagan Hinduism. Furthermore, the pagan Hindus were prohibited from performing pagan rituals like Sati (setting ablaze the widow), Tilak (mark on their foreheads), and were not allowed to blow a conch shell or even to toll a bell, the mounds of the thread from the Brahmins were burnt and all of their pagan books were thrown into Dal lake. The filthy Hindus were then offered the choices of Islam, Jizya or sword and those who stubbornly declined Islam, after the slaughter of their men, their surviving women and children were taken as slaves, raising the children as model Muslims and impregnating their women to produce a new generation of Muslimeen. Numerous Hindus however managed to escape to the neighbouring regions of Kishtwar and Baderwah via SIMTHAN pass and to various provinces of India and the

route they choose to flee came to be known as Batta Wath (path of the Bhattas Or Kashmir pandits). Interestingly, the route is still called the same with a little deformity as Batote, as they say **“Where History remains silent, the name of the place speaks.”** Jounraj a contemporary historian laments the condition of the Hindus by saying **“Hindus lolled out their tongues like dogs, looking for dog’s morsel at every door”** Notably, who reverted to Islam and practised their religion well, were freed and were not treated differently than any other free Muslim.

The slavery here is not to be misunderstood from the European context of slavery which was purely based on racism. All of this would be done, not for racism, nationalism, or political lies, but to make the word of Allah supreme. Jihad is the ultimate show of one’s love for his Creator, facing the clashing of swords and buzzing of bullets on the battlefield, seeking to slaughter His enemies – whom he hates for Allah’s hatred of them. A religion without these fundamentals is one that does not call its adherents to fully manifest and uphold the love of the Lord.

Today the apologetic du’at of Kashmir due to the fear of urine drinkers mislead the Muslims by arguing that Islam has spread through peace in past and will continue to spread peacefully in Kashmir and elsewhere and that no force is to be employed for the same. But little do they know that the methodology which the Aslaf followed in Kashmir was that of the Millatu Ibraheem, the methodology of the guiding book and aiding sword as Sheikh-ul-Islam Ibn-Taymiah said, **“The basis of this religion is the book that guides and sword that supports”** Allah ta’ala sent down iron alongside the revelation to consolidate His religion by the sword forged with iron. He ta’ala said, **“We have sent Our messengers with clear evidences and sent down with them the scripture and the balance that the people may maintain (their affairs) in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those believing in the unseen who support Him and His messenger. Indeed, Allah is Powerful and Exalted in might”** (Al-Hadid: 25).

There is NO with ISLAM democracy

Since the advent of human life on this earth, mankind has always required guidance in matters of faith, everyday affairs, ethics, morality and others. Humans had a need for guidance and direction in every age and period of time. While in human nature, Allah bequeathed Tawhîd and gave man inherent guidance, and also bequeathed to the human soul the distinction between good and evil, and gave us five senses and endowed our thinking with intellect and wisdom so that we are able to draw right conclusions and be guided by distinguishing between right and wrong. While Allah Almighty could have hold humans accountable on Judgment Day on the basis of these sources of guidance, yet another manifestation of the mercy of Allah Almighty appeared which became a great bounty for the mankind. Many Messengers and Prophets came and series of books and scriptures were revealed until mankind collectively reached such a stage that it needed one perfect messenger who brings along with him such a way of life and guidance regarding the matters of faith, private issues of human society, economics, and strong principles of governance and legislation which is based upon justice and it was not possible for the man to do it with his intellect without receiving guidance from the Creator.

As the time went on, humans due to their arrogance turned away from the guidance of the Creator and began using their own intellect to guide themselves in any direction they desired. Thus, they became of those, "Who did transgress beyond bounds in the lands (in the disobedience of Allah). And made therein much mischief." And made the situation of the earth such that, "Evil (sins and disobedience of Allah, etc) appeared throughout the land and sea."

Man came out of caves & caverns, set the stages of civilization and made self-made laws for himself and enforced them on himself until tyranny, oppression, rebellion and transgression became common and then some humans kept rising up in every age who dedicated their life to bring down the system and establish a newer one, this continued under different names and slogans.

Sometimes revolutions were staged to break through the gates of kings in order to gain political freedom, sometimes it fought for centuries to end the highs and lows of colour and race, sometimes the Feudal lords to eradicate poverty and hunger, sometimes the war for economic equality was fought by tearing down the nests of capitalism. Point being that humans have fought collectively for their rights in every time period yet they have not reached a level where everyone can say that they have finally established a fair system based upon justice instead if we see today whichever type governance you see it is always about choosing the lesser evil of the

two. Whenever man was tyrannized and his rights usurped by the wicked, he realized the weight of oppression and struggled against the oppressors until he took them down and defeated them, but he was never able to substitute it with a system of equity and fairness, sometimes a replacement making things even worse.

Today, with democracy breathes the system of capitalism in which only the capitalists can become the masters of power and government and the common people are to live at like sheep and goats. Earlier, it used to be one King but now there is a class that has replaced this king under the label of democracy, where everyone apparently has the "right to free speech".

Nonetheless humans leapt onto communism and strived for economic equality, but it's result like others proved to be another failure where a person could not even voice his opinion freely. Thus, nothing was gained from these fruitless replacements. If we see the basics, say human rights, we have witnessed how many times people have fought for it seeking nothing but the basic rights. But, how often have been crushed in the mill of tyranny, how often these priests of human rights turn a blind eye towards violations of the same and how often this extreme and unfair system remained on their heads as a curse.

Allah says, "But whosoever turns away from My Reminder (i.e., neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before). (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e., you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." [Taha: 124-126].

If we ponder upon this verse and the condition of mankind, then indeed humanity has made its life narrow and dark by deviating from divine guidance. Their example is like that of the blind who lost his way while searching for a destination.

Thus to guide the humankind, Allah revealed to the leader of the Prophets, The Final Messenger perfect guidance and the religion of truth. Even though the purpose of all the Prophets and Messengers was to establish the system of justice and equity.

As Allah says, "Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice." [Al-Hadid 57:25].

So, this Ummah was granted perfect guidance and a complete system of justice which was not only mentioned to us but also shown in all its glory and thus our Lord established proof on all human kind till Yawm al-Qiyamah through our leader and our guide and the final Messenger Muhammad (PBUH) and his companions (may Allah be pleased with them all).

And after this best period of the first centuries, he made the Ummah of Muhammad the central one, an ummah of khayr and made it a witness over people of every generation. The Ulemâh and the Mujahidîn who are the descendants and inheritors of Anbiyâh have fulfilled their obligation in every age in order to attain this and have irrigated this deen with their lives, honour and children.

But today we are facing a dark night of tribulations, where the scholars of Haqq and Awliyâh of Allah were gifted with the labels of terrorism, and the best group of the ummah, the Mujahideen, were called Khawârij and Takfiris, extremists and miscreants, war was initiated against them by declaring them enemies of the humanity and the space for every muwâhid was made narrow. Mosque's and Minbars were occupied by "Ruwaybida" and the ummah was taught love for this world, fear of death and hatred of Al-Qitâl.

So the majority of this Ummah fell into devil's deception and adopted the dark ideas of democracy, secularism, nationalism, tribalism and sectarianism. But the way Allah has took it upon Himself to protect and

preserve Quran, His Messenger too gave the Ummah glad tidings when he said My Ummah will not gather upon misguidance and likewise his saying, "Some people of my ummah will remain victorious over the people until the decree of Allah reaches them." These Ahâdith are a strong proof for this Ummah.

Today we see Kuffâr fighting for one of their rights and the Muslims too asking and begging Kâfir and Murtadd governments for concessions. For instance, in India, the Muslims sometimes gather in Delhi alongside Hindus to demand withdrawal of CAA and NRC. Likewise, in Kashmir, sometimes the Muslims observe hartals and other times seek to knock the doors of UN. The Indian Kâfir farmers too are on roads today to protest against the usurping of their rights, similar can be said for the poor.

Likewise is the situation from Pakistan to Egypt, sometimes the so-called Islamic groups and organizations participate in democracy using the name of Islam, making false promises of bringing shar'iah through Kufr of democracy in order to make people vote for them. Other times, those claiming to do a "peaceful struggle" come into existence and are often seen doing fruitless and non-Islamic protests seeking fulfilment of their demands from Murtaddîn and Tawaghîr.

And if any of these democratic parties manages to win in these elections. As soon as they come into power their religion becomes pleasing the tawaghîr of the world and they refer to implementation of divine Laws as a form of extremism. So, they give precedence to Man-Made Laws over the Laws of the Creator and to please the masses they decorate the places of worship run by government sponsored preachers and speakers. On one hand they say that they follow the guidance of the Quran and on the other hand they rule according to the laws of the Parliament where humans are the legislators. And then we see how these so-called Islamic Groups ally with the Murtaddûn and how Lal-Masjid and Jamia Hafsa is demolished in front of them and how the thou-



The VOICE-OF-HIND

sands of Students are killed on the pretext of peace and security. Never do we hear a word of truth from their mouths.

And even after all this, today in the Indian subcontinent, we are witnessing with open eyes how the apostates who follow democracy have fooled the people with the sacred slogans of Islam, while even before that the same apostate's forefathers sacrificed thousands of people for the passage of a pagan law in the name of "protection of the end of prophethood" and even today we are witnessing how the democratic apostates who are disguised in Islamic garb are pushing people towards death to obey this pagan law. And these democratic apostate leaders are being removed from the path in a moment whenever and however they want, and those false slogans of democracy adorned with Islamic phrases are left as they are. For which Hundreds of people have lost their lives, as we have seen in recent days in Pakistan, so I wish this nation would know Tawhid and instead of sacrificing their lives for de-



mocracy, they should serve in the battlefields.

Today, the Kuffâr, deprived of the blessing of Islam, sometimes put forth one demand before the world, sometimes another and to find a solution for their problems they either use their intellect, or they seek a solution according to human made laws. On the other hand, the majority of the Ummah of Muhammad (PBUH) make absurd demands to please the apostate Tawaghît or sometimes are seen giving lectures about peace in the society full of Shirk and Kufr and sometimes participating in democracy to change the system. Point being, the Kuffâr and these misguided Muslims, every time they say they will bring a change in the system; they end up becoming the part of that Tawaghît system.

So, O Kuffâr and Mushrikîn of India, Pakistan and the entire Sub-continent turn back to your Lord, turn back to the divine guidance and hold fast to the light of Qur'an and Sunnah and let Muhammad (Peace and Salutations be upon him) be your guide, the one who was sent as an epitome for the Mankind. O those who ascribe themselves to Ahlu-Sunnah everywhere, wake up from the deep slumber. Rise, O Sons of Islam and pick up the sword against the Tawaghît of the East and the West. Leave off the idea of changing or reforming the system through anything except the Sword. Join the rows of the Islamic State and get ready to uproot this evil system through Jihâd and Qitâl.

Thus if you pull out yourself from every kind of Disbelief and Polytheism and take the Path of Jihâd and Qitâl, the Path that Prophet Muhammad (PBUH) left us with, then know that Allah is Promising you the Life of honour and dignity in this world and the hereafter. This is because, the system of Khilâfah is the only system that is divine and that guides the mankind to the truth. The system that is free of every kind of injustice. Every system other than this is evil, transgression and oppression. There is no solution to the issues of the Mankind except under the Divine System (i.e., Khilafa upon the Prophet Methodology).

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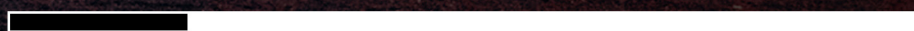


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... **priests of the cross**



The time for revenge has come

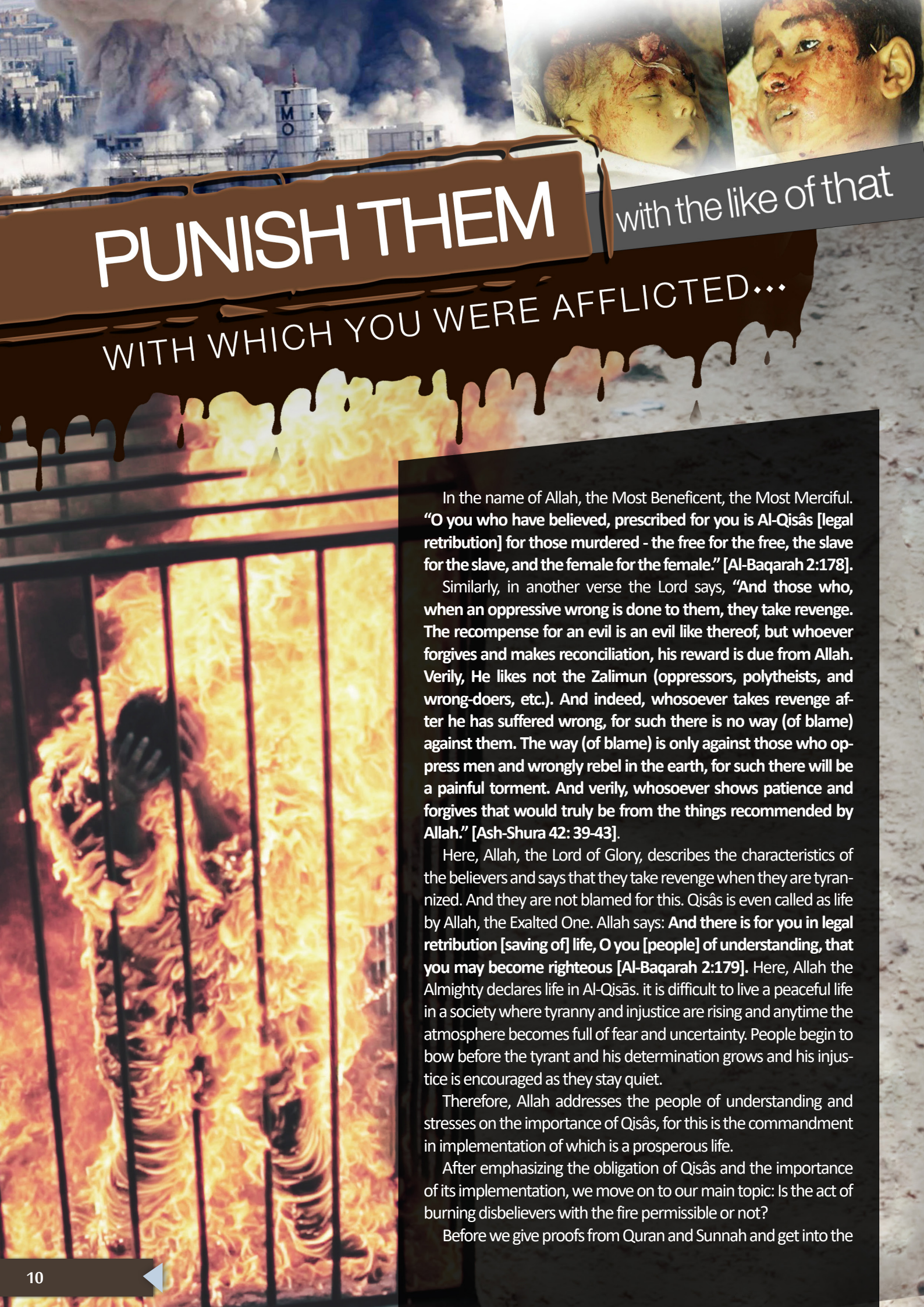
BI'DNILLAH



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Coldly Kill Them With Hate And Rage





PUNISH THEM

with the like of that

WITH WHICH YOU WERE AFFLICTED...

In the name of Allah, the Most Beneficent, the Most Merciful. **“O you who have believed, prescribed for you is Al-Qisâs [legal retribution] for those murdered - the free for the free, the slave for the slave, and the female for the female.” [Al-Baqarah 2:178].**

Similarly, in another verse the Lord says, **“And those who, when an oppressive wrong is done to them, they take revenge. The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers, etc.). And indeed, whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment. And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.” [Ash-Shura 42: 39-43].**

Here, Allah, the Lord of Glory, describes the characteristics of the believers and says that they take revenge when they are tyrannized. And they are not blamed for this. Qisâs is even called as life by Allah, the Exalted One. Allah says: **And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous [Al-Baqarah 2:179].** Here, Allah the Almighty declares life in Al-Qisâs. it is difficult to live a peaceful life in a society where tyranny and injustice are rising and anytime the atmosphere becomes full of fear and uncertainty. People begin to bow before the tyrant and his determination grows and his injustice is encouraged as they stay quiet.

Therefore, Allah addresses the people of understanding and stresses on the importance of Qisâs, for this is the commandment in implementation of which is a prosperous life.

After emphasizing the obligation of Qisâs and the importance of its implementation, we move on to our main topic: Is the act of burning disbelievers with the fire permissible or not?

Before we give proofs from Quran and Sunnah and get into the

details and discrepancies of this matter, we would mention some principles so that this topic is easy to understand. In Shari'ah, it is necessary to take into account the "general and specific" and "the able" and the "non-able", otherwise the person will fall prey to discrepancies and go astray.

For example, the Prophet (PBUH) forbade killing children, women and the elderly from amongst the Kuffar in various ahadith. Despite this, it is found in some of the ahadith that he (PBUH) permitted them to be killed and such was done by the Prophet and his Companions. This is not as many ignorant people say, a contradiction between the hadiths, but it is necessary to keep in mind the "general" and "specific" aspects, and in same way, the ruling differs in cases of the "Able" and the "Non-Able". Similarly, in view of the "necessity" and the "expediency of jihad", many things become permissible which are not permissible under normal circumstances.

Now coming back to our topic, since there is a difference of opinion amongst the scholars on this issue, therefore in order to understand it, we have to go into detail. And as Shaykh Muhammad ibn Abd al-Wahhab (RA) said, **"When you see a difference of opinion then refer it back to Allah and His messenger. If the truth is then clear to you, then follow it"** [Ad-Durar as-Sunniyah].

So, first, we will try to understand this issue in the light of the Qur'an. Allah says in the Qur'an, **"Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqûn"** [Al-Baqarah 2:194].

From this ayah we learn that if a Kâfir transgresses against the Muslims, then a Muslim can transgress against him in a similar way, just as if a Kâfir burns a Muslim with fire, then a Muslim can also burn that Kâfir with the fire. Imam al-Qurtubi (RA) writes in issue no. 7 in his tafseer of this ayah, **that there is no difference of opinion among the scholars that this verse is based on equity of Qisâs. The murderer should be killed in the same manner and with the same type of weapon he commits murder with.**

This is the opinion of the majority of the scholars, as long as the murderer didn't use an evil way to kill, such as by homosexuality or by alcohol, such person is to be killed with the sword. The Shaf'ia have two opinions in this matter, the guilty will be killed in a similar way. For instance, in case the murderer killed someone through homosexuality, a piece of wood will be made on this attribute and it will be thrown into his buttocks until he dies and he will be given water instead of alcohol till he gets killed. Ibn Majshun said that whoever kills with fire or poison will not be killed with it because Rasullallah (PBUH) is reported to have said, **"Nobody punishes with fire except Allah, and poison is the hidden fire."** But the majority of scholar's rule that he will be killed with it, that is, with fire and poison, because the ayâh is in general. Imam Qurtubi further writes in issue no. 8 that the correct religion belongs to the majority (of fuqaha).

In another ayah Allah says, **"And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirin"** [An-Nahl 16:126].

So, it is clear from these two verses that the extent to which a Kâfir transgresses against a Muslim, the Muslim can transgress against him with the like.

We will now try to understand this matter in the light of Hadith. Imam Bukhari (RA) establishes a chapter in Kitab al-Jihad of his book Sahih Al-Bukhari: **"If a Mushrik burns a Muslim (with fire), should he be burnt (in retaliation)?"** Then within this chapter Imam Bukhari starts with the following hadith, "Narrated Anas bin Malik (RA): A group of eight men from the tribe of 'Ukil came to the Prophet (PBUH) and then they found the climate of Medina unsuitable for them. So, they said, "O Allah's Messenger (PBUH)! Provide us with some milk." Allah's Apostle said, "I recommend that you should join the herd of camels." So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after they were Muslims. When the Prophet (PBUH) was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e., rocky land in Medina). They asked for water, and nobody provided them with water till they died (They had done similar with the shepherds and then received the like) [Sahih al-Bukhari 3018].

Imam Bukhari has used this hadith as a proof that a Kâfir can be burnt with fire in Qisâs for a Muslim. As it is mentioned in this hadith that they heated the nails and passed over their eyes causing them to burn. In the same way, 'Ali burnt some people who called him 'God' and this news reached Ibn 'Abbas, who said, **"Had I been in his place I would not have burnt them with fire, as the Prophet ((PBUH)) said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet ((PBUH)) said, 'If somebody (a Muslim) discards his religion, kill him.'"** [Sahih Bukhari Hadith 3017].

So, we see clearly from this hadith that even among the salaf there has been a difference of opinion on this matter. But the view adopted by the majority of fuqaha is the right one, as we cited Imam Qurtubi (RA) earlier. Let us now analyze the hadith in which the Prophet (PBUH) said that fire is something that only Allah can punish with fire. In this respect, some fuqaha say that the forbiddance referred to is not due to the act being absolute harâm.

And this is also proved by the fact that if it was an absolutely harâm act, then 'Ali would have never engaged in it since 'Ali himself was from the fuqaha among the Sahabah. He was

accompanied by many prominent Sahabah at the time but nobody warned him sternly, so he could not have committed any harâm act.

And speaking of Ibn Abbas' criticism, he did not point out that what 'Ali did was harâm but the hadith in which Ibn Abbas said that he would not do so was because 'Ali did not burn those zanâdiqa in Qisâs instead he burnt them because they were involved in Major Shirk. Had Ali burnt them in Qisâs, Ibn Abbas wouldn't have criticized him. So, we see, from this hadeeth as well that burning with fire is generally forbidden. That is, it is not permissible to burn under normal circumstances, but it is permissible to burn in Qisâs, which has been discussed above, and this is the position of the majority of fuqaha.

Now we turn to the Sahabah, who considered it appropriate to burn in revenge. This is the story of Abu Bakr as-Siddiq (RA) in reference to 'Tareekh at-Tabari.'

When some people fell victim to apostasy, Abu Bakr as-Siddiq (RA) sent a letter via a group of Muhajirêen and Ansâr and in this letter apostates and other common people were given dawah. And it was mentioned that whoever accepts that dawah and refrains from their evil actions and does good deeds, then accept them and cooperate with them, and whoever rejects it, then fight against them and leave none of them and burn them with the fire. Then, they were burnee with the fire, according to the orders of Abu Bakr as-Siddiq (RA). The scholars say that they were burned in Qisâs.

Similar is found in works of the prominent scholars from amongst the Ahnaaf. Imam Sarakhsi (RA) says: **"As for cities of Harbi [Kuffar], there is nothing wrong in flooding it with water or burning it with fire or firing catapults in it, even if there are children and Muslim prisoners or Muslim traders among them."**

Similarly, Imam Kasani has written in Bada'i' al-Sana'i': **"There is nothing wrong in burning their fortresses with fire, drowning them in water, dismantling and destroying them, or using catapult against them, for Allah says: 'They destroyed their dwellings with their own hands and the hands of the believers'".**

Also, all these actions are permissible because they are related to al-Qitâl where the real purpose is to break the power of the enemies, humiliate them and enrage them. And also, because the honor of al-Maâl [property & wealth] is due to the honor of the owner of the Maâl, if the lives of these [Kuffar] are not honored and that is why they are fought, so how can their Maâl be honored?

This is a brief description of the matter which is proven from the Qur'an and Sunnah and actions of the Salaf, but today, some critics and Jâhil (ignorant) people declare fatâwa of the Zalimûn and Khawârij on the Islamic State for acting upon the Quran and Sunnah with the understanding of salaf. May Allah save us from the deceptions of Shaytân and make our feet firm against the disbelieving forces.



BE A SOURCE OF

Incitement & Motivation

FOR THE BELIEVERS

Flaring the hearts with incitement is one of the main aspects of Jihād in the path of Allāh. This is because Jihād was made obligatory in a state which it was disliked despite the numerous benefits it carried. And this hatefulness required that a lot of hard work had to be put to cultivate the needed love for it in the hearts of all Muslims. Allāh Said, **“Fighting has been enjoined upon you while it is hateful to you.”** (Surah al-Baqarah 216). And it is from the Commandments of Allāh to incite to Jihād, **“And incite the believers.”** (Surah al-Nisā 84).

There are numerous ways with which we could incite for Jihād in the path of Allāh. Among those is reminding of the virtues and benefits of Jihād from the Verses of Allāh and the Ahādith of the Messenger (peace and blessings be upon him). One could be reminded of what Allāh requires from His slaves, and what He has Promised in return for the obedience of His slaves. Allāh has Revealed in Qurān inciting those who are striving and those who have been harmed in His path. **“So those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and**

were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards.” (āl-‘Imran 195). And constantly inciting and advising those who are sincerely striving in the path of Allāh will keep their hearts from rusting with the strains of time.

Every action that would result in healing the believers’ chests while angering the Kuffār is worthy of praise. Therefore, praising the operations conducted by the believers, and making Du‘ā for them will increase their motivation as well as it would increase the anger of the Kuffār and Murtaddīn. So be delighted by every step taken forth in this path by your Muslim brother. Even if you did not see the expected results from the work of your brother, do not denounce and condemn him. As the physical effort of Jihād is bound upon the slave, and the result is left for Allāh. Sometimes the efforts of your brother may look small and insignificant, yet it may have brought about great benefit which is not to be seen apparently. And any action that is done to anger the Kuffār will not go unregistered in your good deeds. Allāh Said, **“That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allāh, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is**

registered for them as a righteous deed. Indeed, Allāh does not allow to be lost the reward of the doers of good.” (at-Tawbah 120). For this reason, make it a general rule that you acknowledge the work of your brother despite its insufficiency to meet demand. And soon you would see the incitement flourishing and more volunteers coming forth in the fields of Jihād.

Countless activities can be carried out to let the Kuffār and Murtaddīn taste the revenge of the multi-national war that they are carrying against the Islamic State. The attacks which are carried out near the premises of the Islamic State borders can be considered less triggering to the Kuffār than the attacks carried out in Kufr lands by the Muwahhidīn who are amidst them. This is because those are their heartlands where they eat, drink, and live their life in harmony while preparing and setting out against the Muwahhidīn. Their homelands are places for their security and it is their worst nightmare that a hiding lone-wolf may erupt and destroy their lives while they were unheeded. The martyred Sheikh, Abu Muhammad al ‘Adnānī (may Allah accept him) was a person who was keen to fill the believers’ hearts with incitement. He said in his speech, **“If you are not able to find an IED or a bullet, then single out the disbelieving American, Frenchman, or any of their allies. Smash his head with a rock, or slaughter him with a knife, or run him over with your car, or throw him down from a high place, or choke him, or poison him. Do not lack.”** He also said, **“If you are unable to do so, then spit in his face. If your self refuses to do so, while your brothers are being bombarded and killed, and while their blood and wealth everywhere are deemed lawful by their enemies, then review your religion. You are in a dangerous condition because the religion cannot be established without ‘Walā and Barā.”**

Such are the words of our beloved Sheikh. And this is the call of all of the honorable leaders of the Islamic State. If you cannot do something as simple as this in terms of inspiring someone, then what good have you sent forth for this Ummah? Therefore, there is much from good deeds that can be gathered in a country like Maldives, where millions of tourists belonging to the crusader coalition countries visit. It is a country where the Murtaddīn have mostly become dependent on an economy nurtured by selling wine and pork and organizing Shirkī celebrations to the crusader countries. Also, you have among yourselves the loyalists of these people, namely the Murtadd police and the military mem-

bers walking freely in your neighborhoods. Their families live in harmony amongst you. And if you are constricted by your geography, conditions and circumstances, then know that they too are suffering the same restrictions as you. And they fear for their lives and families hundred times more than you. Indeed, there is much that can be done in this situation. There are plenty of weapons everywhere for the one who seeks it. So, if they are keeping you from acquiring lethal weapons, then let them know that a sharpened pencil can be used to shed a Kāfir’s blood. Or an arson attack can be given to his motor-bike or car which would pain him in his heart. Therefore, incite and encourage each other for such actions. And do not be like a person who is missing his arms and legs. And prepare from amongst the greatest preparations.

You will never see the Islamic State condemning something which you have done against the Kuffār and Murtaddīn. Rather the Islamic State desires that you step forward and achieve ranks in giving victory to this religion. And if you are truly among those who are preparing, then Allāh is well aware of it. Do not take the

advice of anyone who tries to hinder you from the path of Jihād, or who might try to demotivate you. We see that it is a trait that such people appear everywhere that the fire of Jihād is ignited. So, do not focus on getting back at them with words, rather set examples with your actions.

After getting determined for Jihād, there are some important things that you should take into consideration before taking your initial steps. First of all, being patient in all your operations is very important. It might be that the result of something you do with farsightedness is better than doing it hastily. It might be better that you sacrifice yourself with something big, rather than getting caught by the Kuffār while attempting something small. And with the global guerrilla insurgency of today, it can be better that you attack and quickly hide, only to look out for another opportunity to strike again. And sometimes it might be better that you delay taking responsibility for the attack or maybe not take responsibility at all. However, even if you hid it, or declared it, you have indeed given victory to the religion of Allāh. So do not weaken, and march forth. We congratulate the major and minor attacks of our brothers. May Allāh accept it from you and cause your actions to be an incitement for the Muslims and agony and torture for the Kuffār and Murtaddīn. And all praise be to Allāh, the Lord of all creations.



To be **ABSOLVED** before your **LORD**

Don't assume that if a person's Islam was ever precise, he can never commit Kufr later, so if you are true to your claim, investigate about the methodology of modern Taliban, and then you will know whether they are apostates or not. And know that whoever joins a nation and increases its number, then he is one of them, and his ruling is the same as theirs.

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An advice of Leader and Mujahid brother

**Dawood Somali Taqbalullah**  
to the ignorant people in Al-Qaeda.



**SAWT-AL-HIND**

**Ansar ul khilafah in Hind**

Jumada al-Ula 1442